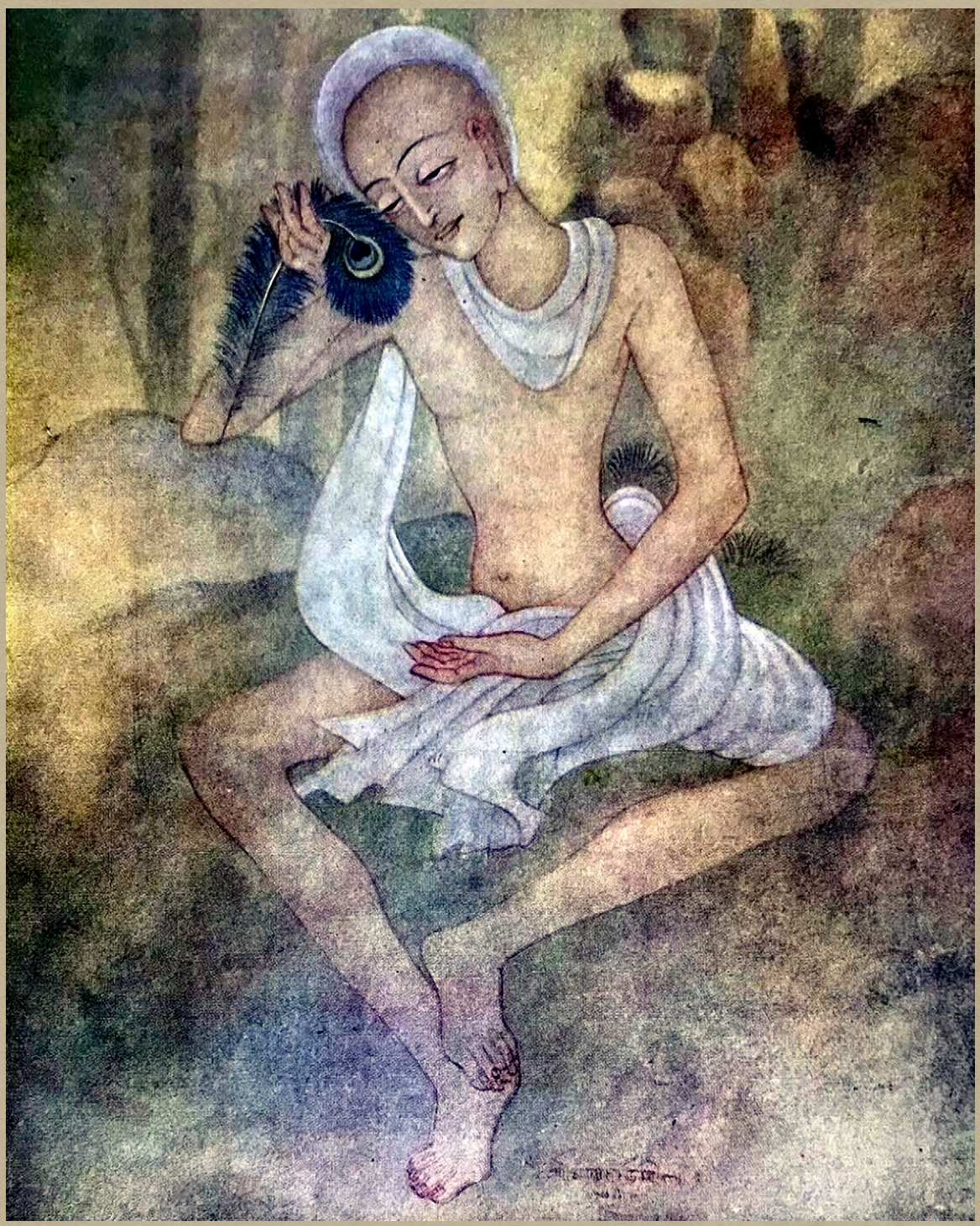
Sri Krishna Kathamrita Bindu

Issue 624

kṛṣṇa-vilāpa

Crying for Krishna



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तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

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The Ticket to Enter the Kingdom of God

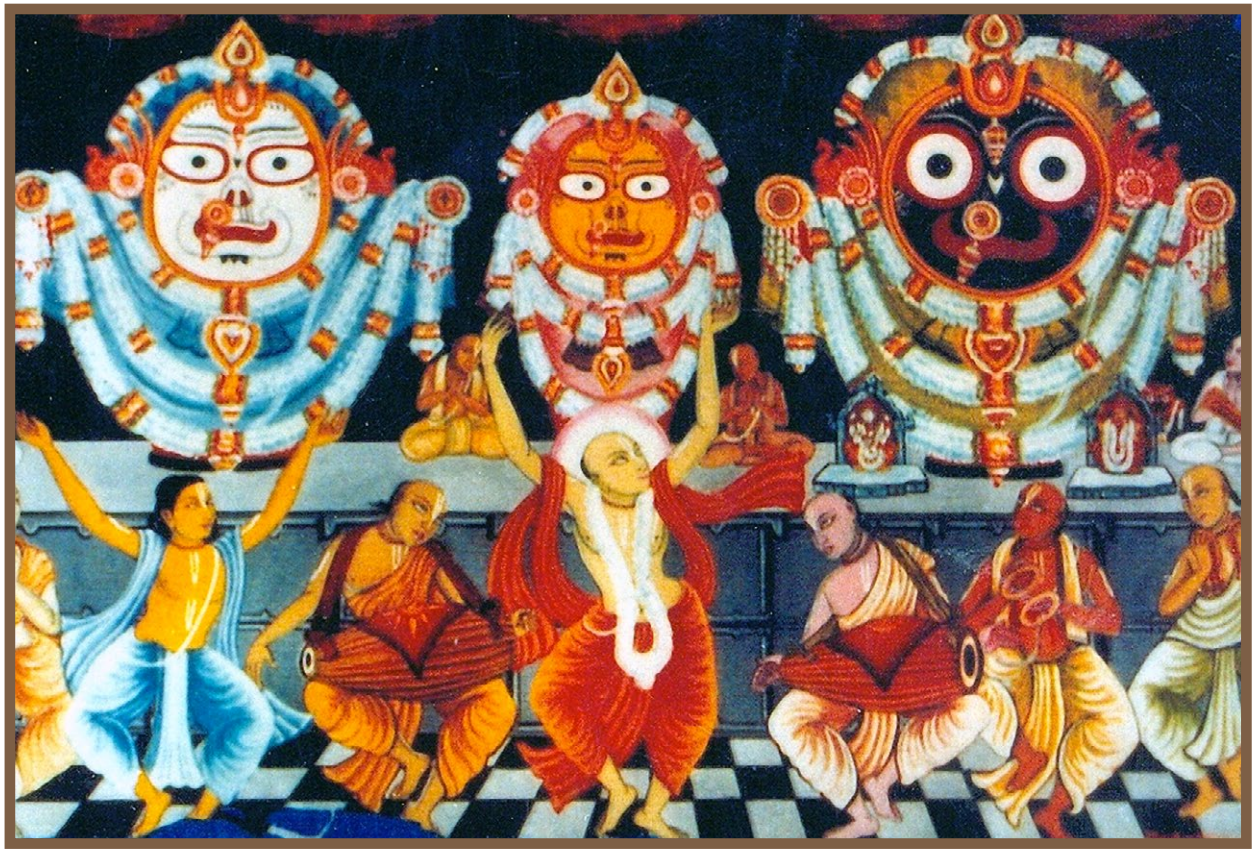
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

One should learn how to cry for the Lord. One should learn this small technique, and he should be very eager and actually cry to become engaged in some particular type of service. This is called *laulyam*, and such tears are the price for the highest perfection. If one develops this *laulyam*, or excessive eagerness for meeting and serving the Lord in a particular way, that is the price to enter into the kingdom of God. Otherwise, there is no material calculation for the value of the ticket by which one can enter the kingdom of God. The only price for such entrance is this *laulyam lālasā-mayī*, or desire and great eagerness.

— *Nectar of Devotion*. Chapter 9. Bhaktivedanta Book Trust. Bombay. 1989.

Unknown photographer.

Cover: Sri Chaitanya Mahaprabhu holds a peacock feather and cries. By Sarada Charan Ukil. Geetapress.



Unknown artist

Mahaprabhu and his associates do kīrtana *before Lord Jagannath*

Crying of The Soul

Crying of the Soul

Sri Srimad Gour Govinda Swami Maharaja

Devotee: I recently read a purport wherein Srila Prabhupada says that doing *bhajana* in *vipralamba-bhāva* is the easiest way to develop love of God.

Gour Govinda Swami: Yes. Without *vipralamba-bhāva* how can you develop love of God? Feeling pangs of separation is the symptom of deep love, how you have developed love, real, pure love. That is the test, how you feel the separation, acute pangs of separation. If you have deep love, only you feel. Every moment you feel as if you are away, away, away. Yes. Every moment you feel so. This is the test of love, pure love, deep love, yes. Otherwise, if you can't feel so, you have no love. Yes. That is a fact. Therefore, Mahaprabhu came to teach this thing. Mahaprabhu is a teacher who is doing *ācārya-līlā* — teaching us. He is *prema-puruṣottama*,

Chant and Cry

Srila Vrindavan Das Thakur's
Śrī Caitanya-bhāgavata* madhya *24.72-73

bhakti-yoga, bhakti-yoga, bhakti-yoga-dhana
'bhakti' ei-kṛṣṇa-nāma-smaraṇa-krandana

Bhakti-yoga, bhakti-yoga, bhakti-yoga is the greatest treasure. *Bhakti* means crying while remembering Krishna's names.

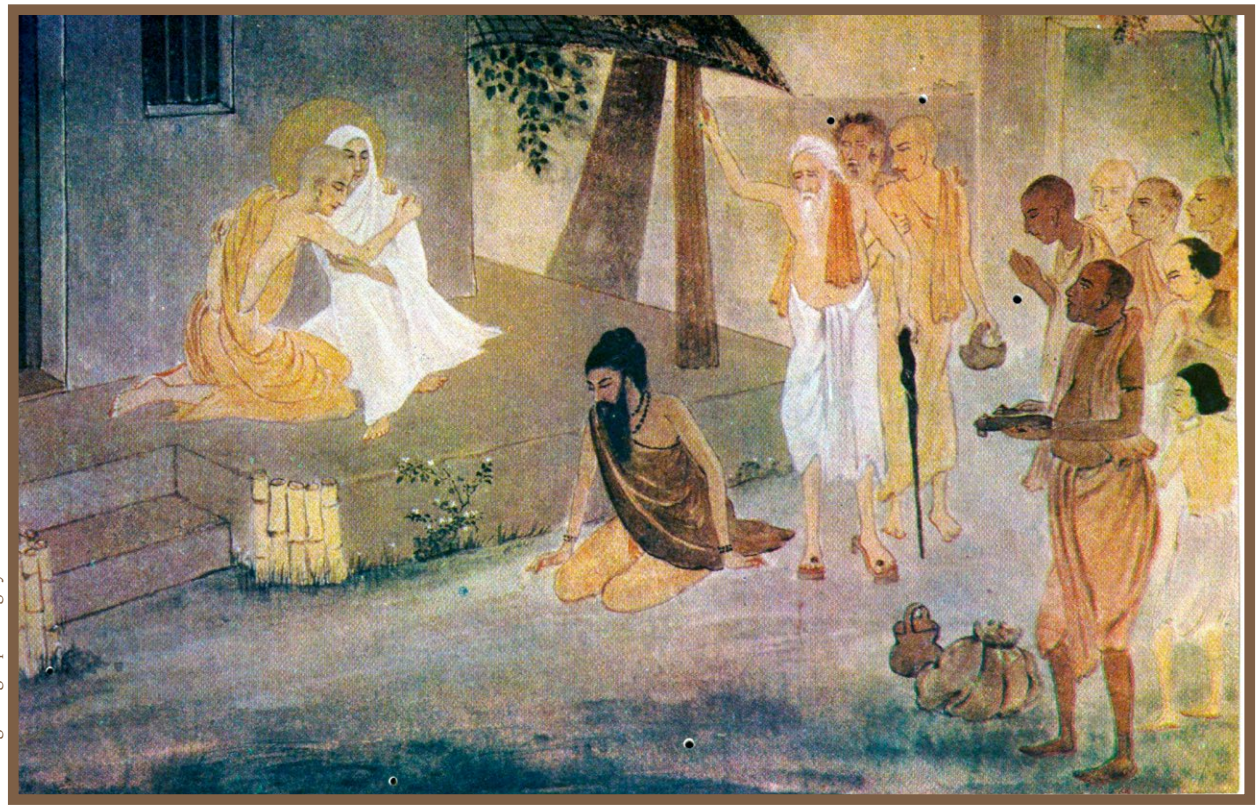
'kṛṣṇa' bali' kāndile se kṛṣṇa-nāma mile
dhane kule kichu nahe 'kṛṣṇa' nā bhajile

The pure name of Krishna manifests when one cries while chanting the name of Krishna. Wealth and high birth are useless if one does not worship Krishna.

— Vrindavan Das Thakur. *Śrī Caitanya-bhāgavata* with commentary of Bhaktisiddhanta Saraswati Thakur. English translation by Bhumipati Das. Edited and published by Pundarik Vidyanidhi Das. Vrajaraj Press. Vrindavan. 2001.

Painting by K. N. Majumdar. West Bengal. 1891-1975.

Sachimata with her Nimai, after he took sannyāsa, *at the house of Adwaita Acharya*



Vintage Bengali painting by an unknown artist

***Sri Chaitanya Mahaprabhu meets his mother at the house of Adwaita Acharya after taking* sannyāsa**

he gives indiscriminately *kṛṣṇa-prema* through chanting his holy name. And in what mood you will chant in your *bhajana?* With *vipralamba-bhāva,* feeling pangs of separation from Krishna. Crying in the heart, you will chant, *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare.*

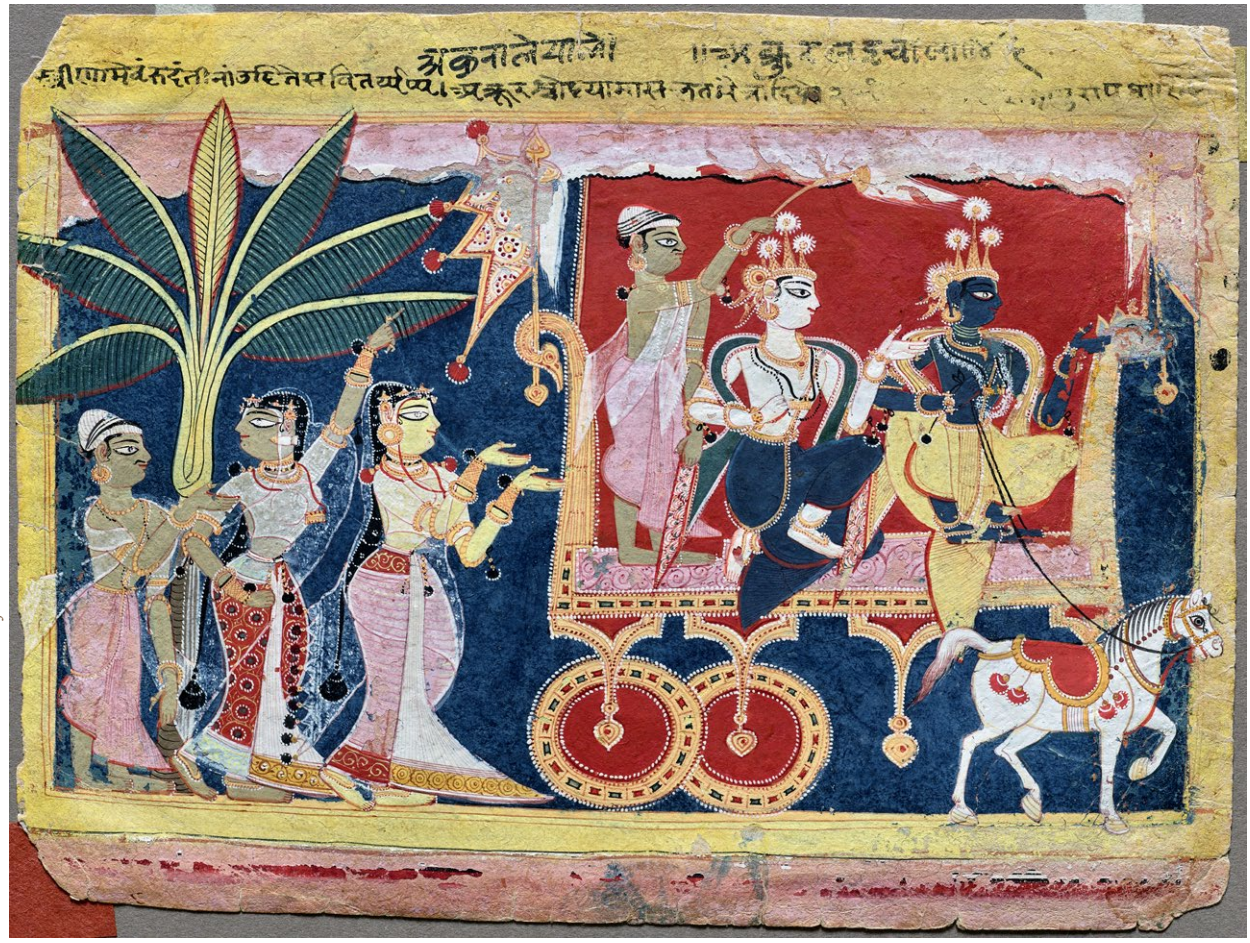
tava kathāmṛtaṁ tapta-jīvanaṁ
kavibhir īḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvi gṛṇanti ye bhūri-dā janāḥ

The nectar of your words and the descriptions of your activities are the life and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent. (*Bhāg.* 10.31.9)

Therefore, it says: O Lord! O Krishna! Your *kathā* is nectarean, *āmṛta.* Your holy name, your *kathā,* are very nectarean. They are like nectar, *āmṛta* — a soothing balm to the afflicted, distressed heart. *Tapta-jīvanaṁ*, those conditioned souls who are distressed, on this miserable material platform — *duḥkhālayam*. This is the platform of all miseries — birth, death, old age, and disease. They are also afflicted with three *tapas, ādyātmika, ādhidaivika, ādibhautika* — sufferings from one's own body and mind, sufferings from nature such as ill weather, etc., and sufferings coming from others. The hearts of the *gopīs* headed by Radha are afflicted, feeling acute pangs of separation from Krishna. That separation is like a blazing fire wherein acute heat is produced and their heart is afflicted. Yet it is also soothing balm for them. When they feel such acute pangs of separation from Krishna — their heart is so much afflicted, with intense heat of separation — they chant *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare.* This is *vipralamba-bhāva. golokera prema-dhana hari-nāma-saṅkīrtana* — In Goloka, this *hari-nāma-saṅkīrtana* is chanted. It is *prema-dhana* — it gives *prema.* Those who have developed such deep love for Krishna, they feel that its culmination is *viraha* — feeling pangs of separation. In Goloka, the *gopīs*, headed by Radharani feeling such acute pangs of separation chant *hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare, hare rāma hare rāma rāma rāma hare hare.* Hare there means Hari, O Hari, O Krishna, O Rama. Crying, crying. This chanting is the crying of the soul — *ātmā-krandana.* Here in the material world, conditioned souls chant Hari, meaning "O Radharani!" One of the names of Radharani is "Hara". In address

Unknown artist. From Murshidabad, 1800s.

Shivananda Sen's Dog and Sri Chaitanya Mahaprabhu



Unknown artist. c. 1560–1570. Isarda Rajasthan.

Akrura drives Krishna Balaram to Mathura

form it is "Hare". For conditioned souls, "Hare" means "O Hari, O Radharani". But for the *gopīs* and Radha who are feeling the pangs of separation, it means "O Hari! O Rama! O Krishna!" If you develop this deep love for Krishna, the culmination of which is separation, *viraha, vipralamba,* then you will cry in the heart and chant as they are chanting. That is Mahaprabhu's teaching, *vipralamba-bhāva* — feeling separation at every moment. So much acute pain is there in the heart. This *kathāmṛta* is the soothing balm for that pain. If your chanting is pure and offenseless you will get *prema*. A conditioned soul under the guidance of a bona fide guru, a *premi-bhakta* dear devotee of Gauranga Mahaprabhu who has developed such *prema*, always feeling the pangs of separation, chants in that mood. Under his guidance, a conditioned soul comes, accepts his lotus feet, becomes a disciple and chants under his guidance. If their chanting is pure and offenseless, then they will develop *prema* the culmination of which is *viraha, vipralamba* — feeling pangs of separation. 🍊

— From a lecture in Bhubaneswar on 20 August 1993.

Aśrura Mūlya
The Value of Tears

Continuing from the last issue, the following is an excerpt from an article published in 1934-35 in the weekly Gauḍīya Prabandhāvalī *magazine that was edited and published by Srila Bhaktisiddhanta Saraswati Thakur Prabhupada. Per the standard of the periodical, no name was given for the author of this article. It was edited and published under the guidance of Srila Bhaktisiddhanta Sa,raswati Thakur Prabhupada and later compiled in a book by Bhakti Bhushan Bharati Goswami.*

Maitreya Rishi speaks:

yasmin bhagavato netrān nyapatann aśru-bindavaḥ
kṛpayā samparītasya prapanne 'rpitayā bhṛśam

tad vai bindusaro nāma sarasvatyā pariplutaṁ
puṇyaṁ śivāmṛta-jalaṁ maharṣi-gaṇa-sevitam

"In this sacred *āśrama*, overwhelmed by boundless compassion and affection for the surrendered Kardama Rishi, tears of divine joy fell from the lotus eyes

Unknoown artist.

Vishnupriya cries and holds the shoes of Sri Chaitanya Mahaprabhu after he took sannyāsa *and left home*

Unknown artist. Kota Rajasthan c. 1740–1750.

Krishna and Balaram enter Mathura with the boys and cows

of Bhagavan. Filled and sanctified by the waters of the Saraswati, that lake became renowned as Bindu-sarovara. Its waters are supremely pure, auspicious, nectar-like, sweet to taste, and perpetually served by the great sages." (*Bhāg.* 3.21.38–39)

Such is the unfathomable worth of a surrendered devotee's tears, that they can draw forth the tears of compassion from the very eyes of Sri Bhagavan himself. From those divine droplets is formed the eternal and auspicious lake known as Bindu-sarovara, ever overflowing with nectar-like waters in which the devotees bathe forever. By worshipping Sri Shukadev (Sri Vishnu) in the serene mood of *śānta-rati*, Kardama Rishi attained complete perfection and bestowed such supreme auspiciousness upon the world. In the same way, those *sādhakas* who worship *mahā-vādānya* Sri Gaurahari through the sacred stream of *aśru-gaṅgā*, the tears born of pure devotion, possess a worth immeasurable even for those absorbed solely in *brahmānanda*. What to speak of them, even the residents of Vaikuntha are unable to bestow the value of such tears.

Those who, like Ramachandra Puri, take pride in their *brahma-jñāna* fail to recognize the priceless value of the tears flowing from the lotus eyes of Sri Madhavendra Puripad, and thus commit offense at the feet of Sri Guru and Gauranga.

Sri Gaurahari has condemned the Upanishadic conception of *brahma-jñāna* devoid of the softening of the heart, devoid of trembling, tears, and horripilation:

śrutam apy aupaniṣadaṁ dūre hari-kathāmṛtam
yan na santi dravac-citta-kampāśru-pulakādayam

Upanishads which, though heard, do not produce a melted heart, trembling of the body, tears and hairs standing on end, are far inferior to the nectar of the Lord's pastimes. (Sri Jiva Goswami's *Bhakti-sandarbha, anuccheda* 69, quoting Srila Rupa Goswami's *Padyāvalī* 39.)

For only through the nectar of *hari-kathā* does the pure heart of the *jīva* become softened, trembling arise, tears flow, and the eight *sāttvika* transformations manifest. If such symptoms are absent in mere

A Pitiful Plea

Srila Rupa Goswami's Padyavali text 66

parama-kāruṇiko na bhavat-paraḥ
parama-śocyatamo na ca mat-paraḥ
iti vicintya hare mayi pāmare
yad ucitaṁ yadu-nātha tad ācara

O Lord, no one is more merciful than you, and no one is more pathetic than I. I am very lowly and fallen. O Lord Yadunath, please reflect on my case and do to me whatever is appropriate. (author unknown)

— English translation by Kusakratha Das. Krishna Library. Culver City, California. 1989.

Unknown artist. Pahari school. c. 1720–1725.

Worship of young Krishna

Unknown artist. Pahari school. Circa 1720.

The gopīs become ecstatic upon seeing Krishna

Upaniṣadic brahma-jñāna, then let that conception of *Brahma-jñāna* remain far from us, for in truth it is of no necessity whatsoever.

Sri Sri Gaurahari, the embodiment of *mahābhāva*, reveals through his līlā of seeking Sri Krishna's happiness both the external and internal manifestations of siddhi, the perfection of *sādhya-bhakti*. Significantly, in his descriptions of each (*Śikṣāṣṭakam* 6–7), he extols tears as possessing the highest spiritual value.

nayanaṁ galad-aśru-dhārayā vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā tava nāma-grahaṇe bhaviṣyati?
yugāyitaṁ nimeṣeṇa cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ govinda-viraheṇa me

In the first verse above, spoken from Sri Gaurahari's divine lips, the external symptom of perfection is revealed; and in the second, the internal symptom. In both places, through the phrases "*nayanaṁ galad-aśru-dhārayā*" and "*cakṣuṣā prāvṛṣāyitam*", it is declared that even in the supreme attainment of *sādhya-bhakti*, tears remain the sole and ultimate treasure of the *jīva*. It has already been stated earlier that for the most unqualified, burdened with countless *anarthas*, who are steeped in sense-desire, sinful, and offensive — the only path to auspiciousness is to worship the supremely compassionate Lord with tears born from an acute awareness of one's utter unworthiness, and with a heart offering intense, piercing prayers for grace. This truth was condensed by Srila Thakur Bhaktivinode into a single, jewel-like verse (*Śaraṇāgati* 11.4):

yogyatā-vicāre, kichu nāhi pāi,
tomāra karuṇā-sāra
karuṇā nā hoile, kāṅdiyā kāṅdiyā,
prāṇa nā rākhibo āra

When I examine myself, I find nothing of value. Therefore, your mercy is essential to me. If you are not merciful, I shall simply weep and weep, and I shall not maintain my life.

The followers of *varṇāśrama*, feeling themselves qualified, worship Vishnu through their perceived eligibility. The *jñānīs*, having obtained the qualifications of renunciation, strive for the worship of Brahman. The *yogīs*, assured of their fitness in *aṣṭāṅga-sādhana*, attempt the worship of *Paramātmā*. Even the worshippers of

Unknown photographer.

The original deities of Sri Sri Gaura Nitai worshiped by Murari Gupta and later Pishima Ma in Vrindavan

Sri Narayan, resting upon the sense of righteous conduct, labor for his attainment. But for the worshippers of the supreme compassionate reality, Sri Gaura–Nityananda, there is only one qualification: the profound and guileless experience of one's complete disqualification. From this deep and unwavering awareness arises the unceasing flow of tears, and only by this, the utterly unfit *jīva* obtains the lotus feet of the most merciful Lord as a boat, effortlessly crossing the ocean of material existence, and even attaining the exceedingly rare fortune of immersing in the ocean of *bhakti-rasa*.

When the internal mood expressed as, *karuṇā nā hoile, kāṅdiyā kāṅdiyā, prāṇa nā rākhibo* āra — "If you are not merciful to me, then I will constantly weep and weep, no longer being able to maintain my life." When this repenting mood becomes actual, dense, and exclusive, then the supreme compassionate reality becomes the suppliant, and enters and remains arrested within the heart of such a weeping soul. The tears that spring from an intense perception of unworthiness conquer the unconquerable Lord and bind his sovereign independence. They transform the perfectly impartial Almighty into *dīnavatsala* — a Lord uniquely partial and affectionate toward the fallen. (Article concludes here)

— Translation from the Bengali by Raya Ramananda Dasa from *Gauḍiyā Prabandha-mālā*. A collection of articles from the *Gaudīyā* magazine that were edited by Srila Bhaktisiddhanta Saraswati Thakur Prabhupada and compiled by Bhakti Bhushan Bharati Goswami. Pages 19-29. Published by Srimad Bhaktikevala Audulomi. Sri Krishna Chaitanya Sevashram. Sridham Godruma, Nabadwip. West Bengal. 1996. 1402 Bengali era.

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Prayer to Gaura Nitai

Śrī Śrī Gaura Nityānanda Vijñapti

Srila Lochan Das Thakur

ei-bāra karuṇā kara caitanya-nitāi
mo-sama pātakī āra tribhuvane nāi

O Chaitanya, Nitai! Now you must be merciful. In all the three worlds there is no sinner equal to me.

muñi ati mūḍhamati māyāra naphara
ei saba pāpe mora tanu jara jara

I am a grossly ignorant servant of *māyā* — all sins are residing in my body.

mleccha adhama yata chila anācārī
tā-sabā' ha-ibe bujhi mora bhārī

I understand that the weight of my sins is greater than the combined sins of all the *mlecchas* — barbarian meat-eaters, *adhamas* — fallen persons, and *anācārīs* — those devoid of proper behavior.

aśeṣa pāpera pāpī jagāi-mādhāi
anāyāse uddhārila tomarā dubhāi

Jagai and Madhai were the greatest sinners, yet you two brothers delivered them.

locana bale mo-adhame dayā naila kene
tumi nā karile dayā ke karibe āne

Lochan Das says, "Why has your mercy not come to this most wretched person? If you will not be merciful, then who will be?

— Translated by Prabhupada Priya Sevak Das from *Vaiṣṇava Padāvali*. Edited by Hare Krishna Mukhopadhyaya. Sahitya Samsad. Calcutta. 1980.

Vintage Bengali painting by an unknown artist.